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THE CHRISTIAN HOME

International Missionary Council
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THE CHRISTIAN HOME

REPORT OF A COMMISSION IN PREPARATION FOR

THE MADRAS MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

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This Commission was appointed in 1937 by the Committee of the Foreign Missions Conference of North America planning for its contribution to the Madras Meeting. It was requested to study the situation in North America and make available the results of its study. At a number of Commission meetings, papers were presented and the following report is the result of the Commission's discussion of papers prepared by the members starred in the list given below.

Commission Members

Chairman: Miss Robert E. Speer

Mrs. Cavert
Mrs. Cobb
Mrs. Corbett
Mrs. Dodds*
Mrs. Elder
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THE CHRISTIAN HOME IN AMERICA

I. INTRODUCTION

The almost universal use in America of the words "drifting," "doomed," "broken," "disappearing," and similar adjectives when referring to the home constitute both a warning and a challenge. Far-reaching and rapid readjustments are changing the home but the very use of the words indicates an awareness of the problems involved. Coupled with this awareness there is ample evidence that well qualified students are working on solutions which shall be socially and religiously well founded.

At the Jerusalem Conference little time was given to discussion of the basic fact that the fate of the Christian home and the Church are inextricably intertwined. The growing realization that the failures of the one seriously affect the condition of the other is arousing concern. Perhaps out of the Madras Conference may come both inspiration and practical suggestions.

II. HISTORY OF AMERICAN HOME

During the first two centuries of white man's occupation of America, life was of course largely rural. The home was the factory in which cooking, washing, canning, butchering, sewing, weaving, knitting and many other industries were carried on. On the land surrounding the home gardens were cared for, sheep, cattle, and poultry were raised. As settlements gradually grew up certain industries such as shoe making, tin and iron smithing, harness making, became village industries in which a few people specialized.

The head of this home factory as it developed in America was always the father, for while conditions were quite different in the new land from the old, the pioneers followed the European pattern of the patriarchal family. Under this system the father owned the property and administered the discipline. Children were an asset because of the many tasks they could perform. Marriage was an economic as well as an affectional and biological contract.

Of recreation there was very little in this plan of life. An occasional husking bee or barn-raising gave an opportunity for neighbors to meet socially and at the same time help each other.

With the industrial revolution came a large factory system. Improved farm machinery removed the need for everyone staying on the farm. Great urban areas were developed. With cities and labor saving devices came many new phenomena. Meals which formerly had been eaten exclusively in the home were increasingly eaten in restaurants and hotels until in 1930 it was estimated that at least one in five meals was eaten away from home. Even those prepared at home were quite different from the meals of Colonial times, thanks to the delicatessen, the can opener and the kitchenette.

The Colonial home always had a sewing-room where both men's and women's, as well as children's garments were fashioned. The age of machinery brought in the sewing machine which meant much in the saving of labor to the busy housewife. By 1930, however, the sewing-room was a thing of the past, for even in the rural areas, thanks to the mail order house, everyone was wearing factory made clothing. Laudries, also, had in thickly settled areas made the home laundry obsolete. Even in the country, the washing machine and mangle had removed much of the drudgery of the past.

Other outside agencies have developed through the years. Hospitals have taken the place of home nursing. Schools - from kindergarten through professional schools - have increased and become so common that the average parent is completely relieved from the care of the child for a big proportion of the time. The simple, unsophisticated recreation of the past has given way to vast commercial enterprises vying with each other to produce something more novel and thrilling.

As the skills of the mother and daughters of the home were superseded, very naturally women began to go into factories. Then in the last hundred years came higher education for women, and those who were able, have invaded the professional field and the arts. At the present time, according to the Women's Bureau in Washington, more than one-fifth of the women in the country are in gainful work chiefly outside their own homes. This entrance of women into employment outside of the home has caused some people to feel that it was the industrial revolution which was responsible for the liberation of women. Other factors, however, must have entered, for suffrage was granted women first in Alaska, Wyoming, Utah, Colorado - also in New Zealand and Australia and in agricultural but intellectually advanced Scandinavian countries. This leads Hornell Hart to say: "In achieving the liberation of women, the progressive spirit characteristic of settlers of new territories and induced by vigorous spiritual and intellectual activity, thus loomed larger than the pressure of technological and economic change."

All of the above changes in the pattern of American life in the last few decades have brought about one more important change - namely, smaller dwelling places. In large cities we find the population increasingly using apartments, in the towns the houses are much smaller than forty years ago. Everywhere the plaint is made that there is no longer the opportunity for the hospitality of the past since there are no longer guest rooms in the average home.

Lastly a new attitude toward home and marriage has been developing since the World War which has had much to do with the changed home. It came perhaps partly as a revolt against the prudishness of the Victorian era, but it was undoubtedly augmented by the despair of the war period. This philosophy was spread by books which spoke with a frankness more than bordering on vulgarity. Their tone has been taken up by tabloids and cheap magazines, some purporting to be shocked at trends, others openly sneering at things which have in the past been considered sacred.

Joseph Fort Newton, who through his syndicated newspaper column receives hundreds of letters from people who are in marital difficulty, writes: "In our day we must reckon with the fact that many who once regarded marriage as sacred, now treat it too lightly. And if the sense of the sanctity and permanence of marriage goes, then marriage as we have known it goes, too. The mood of the age, its yeasty unrest, its enfeebled spiritual faith, its lowered standards, its increasing economic pressure, its corrosive cynicism, make all life more difficult; and these things tell terribly on marriage."

III. DISRUPTIVE AND INTEGRATING FORCES OF MODERN WORLD

Disruptive

Change may be either for better or worse. As we study the above changes and their effect upon the home, we realize that all the innovations have not been disruptive. Let us first, however, briefly catalogue some which seem to have had a deleterious effect upon the American home.

a. The mother or wife in gainful employment either has to employ a servant or else at the end of the day has to return to her home to do a certain amount of housework. Since even in 1929 (the peak year of prosperity) only 5% of the families in the U.S. had paid help, she generally has none. This means that one of two courses is open to her - either she can neglect her home or she can become so weary caring for it that she becomes a difficult person with whom to live. Either course does not make for a happy family life. According to careful studies cited by the Women's Bureau in Washington the average time being spent in doing housework is 51 hours a week. On farms where there were children the time spent is over 62 hours while even the college graduate with only her husband to care for and a reasonably good income averages 36 hours per week. Some women who work outside of the home may do so to avoid the monotony of housekeeping, but in thousands of cases it is done because the woman is the sole or partial supporter of a family. If she has to add housework to her already full day - even though she cannot do as much housework as is ordinarily required, something is bound to suffer.

Another problem in this connection is the growing revolt because of male unemployment against married women working. The protests from women who feel that they have personalities of their own and should have equal opportunity with men to live their own lives, is being somewhat smothered due to Germany's return to the philosophy of Kirche, Kinder, Küche, and to our own unemployment problem. Some are claiming that this attitude is actually resulting in a social trend toward immorality, because many couples are living together without marriage so that the wife may continue to work. In thepublic schools there is great difference of opinion on the subject because many people feel that a mother may often be a much better teacher than a woman without children.

b. In Colonial days, as we have seen, the home was the center of the universe for the individual. The long hard days were spent by everyone in wresting a living from the soil. The school term was very short. When a person was ill, he was cared for within the home. No one went out early in the morning to work all day for someone else. The father, who was very much the dictator of the family, ruled with an iron hand. Whatever he decided was supposedly in the interests of the home and family. As we contraste the present day with this earlier picture we must be impressed with the devastating changes brought about by this one fact that the home no longer holds the center of the stage. Parents must now share with the school teacher, the employer, specialized church school teachers, club leaders, favorite actors of the screen and radio, and many others the building of the character of the children.

And yet most of these others have not the same vital interest as the parent in what is produced.

c. Perhaps one of the most deleterious influences which the home faces today is recreation. Aside from the thing itself the whole tempo of the times is so hectic and the type of entertainment offered is so unwholesome that the home is bound to suffer. We have already cited pornographic books and magazines, which are found not only in cheap bookstalls but are lying on the library tables of thousands of "respectable" homes. Situations in which illicit relations with someone else's husband or wife are pictured glamorously, in which divorce is taken for granted, in which "off color" conversation is considered smart, gradually dull the sensibilities. Nor is all this vulgarity for older people. Dr. A. W. Beaven is not alone in feeling that the "funny papers" create a distinct problem for the present day parent.

Then, too, the phenomenal increase in the number of automobiles helps to increase the tempo of our day. To many of the young even now the auto is too slow and they are looking forward to the time when travel by air will become a commonplace. One of the very real dangers to the home in connection with the means of transportation in this machine age of ours is alcohol. John Haynes Holmes, in his third yearly report on the liquor situation this last December says: "the three years record has established a trend of events so convincing as to prove that in this booze business we are moving steadily from bad to worse." He also quotes Dr. Merrill Moore and Miss Mildred G. Gray, two research workers at the Harvard Medical School, as saying that the increase in alcoholism is so startling that it must be called a "great chronic emergency."

The thoughtful person sees a very close connection between recreation, alcohol, authomobiles and the break-up of the home. Drinking very largely before prohibition affected people in the lower classes of society. Today, thanks to advocates of gentlemanly drinking and personal liberty, it has invaded all classes of society. It has become fashionable and fits in nicely with the prevalent desire for new sensations and speed. It so dulls the sensibilities that people are able to feel much more brilliant and capable than they really are. The death toll alone both of the intoxicated and because of intoxication constitutes a serious threat to the home.

d. The rapidly accelerating divorce rate is creating a serious situation. In 1887 there were a little over five marriages in every one hundred in the U.S. which were ending in the divorce court. The rate in 1931 was over 17 in every one hundred. It is of interest to note here that while in the U.S. our rate of divorce is one out of every six marriages, in England and Wales it is one out of 106 marriages, in Australia one out of 29, New Zealand one out of 17, Canada one out of 109. If in the Canadian figures are included those who move to the U.S. and are there divorced, then the figure becomes one out of 40.

According to Hart's conclusions one of the most obvious reasons for this rapid increase is the rapid transfer of the economic functions of the home out of it and into the factory. Another, the growing economic independence of woman which allows her to escape from what in the earlier days she would have endured. Lastly, the growing leisure of married women has tended to make them restless and dissatisfied.

From the point of view of the man, Hart feels that the removal of the man from close connection with his home into offices and industries where there is no longer the close economic partnership with his wife, is one major cause for divorce. Add to this the fact that he is often working with other women, and the prevalence of the idea that the maintenance of monogamy is no longer important, and immediately there comes more probability of marriage disintegration.

From the point of view of the children of the family, divorce is usually a cruel procedure. The accepted American pattern of life calls for both a father and mother in the family. When one of them is removed by divorce the result is often an inferiority complex on the part of the child, not to mention failure in school work, behavior difficulties and even more serious maladjustments. If the parents are not divorced but live together quarrelsomely, the effect on the children is only slightly better.

e. Many sociologists and biologists are fearing for the future of civilization due to the declining birthrate. The birthrate per 1,000 population in Northern and Western Europe from 1841 to 45 was 31.9. In 1926 it was 19.2. For the U.S. federal statistics on births have only been published since 1915 when our birthrate was 25.1 per thousand; in 1932 it had dropped to 17.1. This decreasing birthrate would not be so serious were it not for the fact that the birthrate among the highly intelligent is decreasing while that among the unskilled laborers and even criminal classes is increasing.

Just prior to the World War there was a great wave of rather uncritical enthusiasm for a betterment of the human race. Time, however, has shown that the task was not as simple as was first thought. Laws have been passed in some states calling for a sterilization of those unfit to bear children, but increasingly sociologists and others are calling attention to the fact that there are more complicating factors in this problem than were first apparent.

Integrating

But all of the disruptive forces mentioned are not necessarily bad for the home. Some turned in the right channels may very definitely improve the home.

a. Recreation may be wholesome. The family automobile may be used for picnics and trips in which the whole family participate. Only a cynic would give the definition of a pedestrian as a father with three cars and three daughters. The popularity of the chain of delightful camping places and outdoor fireplaces stretching from the Atlantic to the Pacific is proof that the auto is bringing untold joy to thousands of families.

The movies, while they have their vulgar moments, also produce their Snow Whites, their Little Women, and other delightful and clean entertainments. It must be true that if the clean are appreciated enough and the bad are not patronized, the movie companies will produce the best.

The radio makes possible good music, clean fun and educational addresses which fifteen years ago the average person could not possibly have enjoyed.

There never were more up-to-date and stimulating books being written for all ages. The day is past, for example, when only a sweetly sentimental and rather silly book can be found for the girl in her teens. A recent personal study found that the books being advocated by the libraries and being received enthusiastically by American girls have to do with school and college life, problems of the girl in industry, vocational books, racial relations, and kindred topics. These books were wholesome and well written.

Even the small town of today has in its library the carefully prepared reading lists of the American Library Association, which care for the needs of young and old.

All of which proves that the good is available for those who will take the trouble to choose it, but it does take time and intelligence to sift the good from the bad.

b. While the freeing of women from the housekeeping drudgery of former times has seemed in some cases to have given her time to get into mischief, in countless other cases it has given her time to improve her mental and spiritual outlook. Clubs and lectures, for which in the old days there would have been no time, are opening up new glimpses of her place in the modern world. She is learning how to feed her family better, how to make her home more attractive, what is behind the attitude of a problem child, and how she may better help to adjust the personality problems of herself and her husband. She also finds time for the music and wholesome entertainment which she needs for the good of her own soul. All of these things help also to make her a person who can command the respect of and keep pace with her own children. The pity of it is that in our modern machine age, more women are not able economically to avail themselves of the labor saving devices which mean an opportunity for leisure.

c. Scientific research in the field of the physical and mental improvement of individuals and social groups has taken tremendous strides in the last few decades. It is hard for us to realize that it is only within the last one hundred years that the cell theory of body structure has been developed, chromosomes have been identified, vitamins and ductless glands discovered, the germ theory worked out and genes investigated microscopically.

The effect on the home of improved knowledge leading to campaigns against venereal disease, lowering infant mortality, lessening occupational diseases and accidents, correcting dietary deficiencies, are all far-reaching. In the field of personality adjustments, science has also done much. For example, the studies showing the ideal age for marriage, and the differences of age that there should be and should not be between husband and wife are of real value both to parents with children approaching marriageable age and to those who do guidance work. In the same class can be placed studies showing the wisdom of similarity of racial, cultural, educational and intellectual backgrounds if successful marriages are to be achieved.

IV. THE CHURCH AND THE HOME

Before the World War, when divorce was mentioned even in secular literature, it was almost invariably attacked on religious grounds. Since the War there has been a very marked decline in the prestige of the Church, its ministers, and its creeds. If the Church has any real stake in the apparent break-up of the American home it becomes increasingly evident that it must approach the problem thoughtfully, scientifically and without dogmatism.

Since Protestantism is divided up into over 200 denominations, there is, of course, great diversity and variety of program in the Church's approach to the problems of the home. Fortunately there is a unifying influence in the work of the Federal Council of Churches, the National Council of Federated Church Women, and the International Council of Religious Education. These three organizations are in close touch with each other and with other bodies which are working in this particular field such as the National Council of Parent Education, the Child Study Association of America, and a host of others. Under the leadership of these three organizations some of the more progressive local churches and denominations are making real advance. Many others are feeling a growing sense of uneasiness about the situation and are trying to see some way in which they can also help to solve some of the problems of the home in this day of serious adjustments.

The International Council of Religious Education, in its work on curricula is much concerned over the problems of the relationship between the home and the church. Both at the Lake Geneva Conference and the Lakeside Conference in which the International Council played a big part, the statements regarding the Christian Home and Family reveal their cognizance of and deep concern for the maintenance of the home. For example, the young people's conference prefaced their report with this introduction:

"It is our conviction that there is no more basic matter involved in the building of a new and better world than the establishment through marriage of homes founded on and giving expression to Christian ideals. It is our conviction, al so, that marriage is essentially a fellowship of a man and woman who seek to live creatively in such a home partnership in the pursuit normally of three great major objectives:

"First: the enrichment of the personality of husband and wife through the fulfillment of their needs for a permanent mate-comradeship in which each may supplement the life of the other and both may achieve together a completeness which neither could attain alone.

"Second: the generation of one or more children and that care and nurture of them which grows out of a consuming desire to make the home a relationship in which the best that the human race has learned shall be conserved, enriched, and transmitted to the next generation.

"Third: the cooperation of husband and wife, and any children in the family, with each other and their fellow men in building a better social order."

The report of the Adult Movement Conference states that "the church must be the mediating institution in developing a vital religious life in the family and its members."

An examination of the material which for several years has been published by the Committee on Marriage and the Home of the Federal Council of Churches reveals a deep concern for the maintenance of the Christian home. Its publications cover all pertinent topics from spiritual ideals through inter-marriage of members of different communions, to birth control.

No one denomination has as yet done as much as have certain progressive local churches in facing their responsibility to the home. However, many are moving slowly forward and would heartily endorse this statement from the Disciples who are planning conferences on the home during the coming year. They say: "The church is dependent upon the family for the perpetuation of its membership. The church is a collection of families grouped and unified about common Christian ideals and purposes. Such purposes cannot be achieved except through the cooperation of the church and family. No two institutions are so culturally close as church and family and no two need each other so fundamentally."

The Department of Christian Social Service of the National Council (Episcopal) states that since the use of the Marriage Canon of 1931 there has been a growing appreciation of the need to build stronger family relations. However, they have realized that the clergy as a whole are not prepared to perform the task as it should be performed. This is partly due to inadequate training in the seminaries, partly to the fact that so much of the literature upon

the subject is written from the non-Christian point of view. They feel that the institutes which they are anxious to have must be definitely confined to a single purpose: "the building of a Christian ideal of marriage as against popular or neo-pagan conceptions of it." They suggest that institutes discuss the following topics: domestic finances; biology of the family; the father, mother, child relationship; and the spiritual nature of the family. They suggest as leaders of discussion - in order, a teacher of domestic economy, a socially minded physician, a psychiatrist and a priest who can adequately lead such a discussion.

The Woman's Auxiliary of the National Council stated at their triennial meeting at Denver that they felt keenly the necessity for instruction for Christian marriage along biological , social, economic, and spiritual lines; they closed their statement with these words: "Christian women are bound to emphasize the possibility of every home being so established and so conducted as to contribute to the building of a Christian nation, which shall in turn help build a Christian world.

The Presbyterian Church in the U.S.A. has a wealth of excellent material on the subject. In a series of very brief and practical leaflets they present material for discussion, dramatizations on the home, suggestions for the celebration of Christian Home Month and Christian Home Sunday, a Christian Homemakers covenant card and a Christian Home Sunday worship service. In addition, in some longer bulletins they present well-thought out educational material. "Problems of Christian Family Life Today" by George W. Fiske is a study in Christian family techniques for adults. This is a well arranged manual for study with interesting case studies typical of contemporary American life, appropriate Biblical references, lists of questions for discussion, projects and well chosen source material. "A Church Program for Promoting Christian Family Life" is a thought-provoking booklet prepared for pastors and church officers. A companion publication entitled "Christian Guidance in the Home" ought to fill the need particularly for the young parent.

The Council for Social Action of the Congregational Christian Church have been trying to fill the need for program and discussion material. A recent number of Social Action entitled "The Home in Transition" by Grace Loucks Elliott is accompanied by a well thought out study outline. An interesting feature of these programs is the choice of additional reading from current magazines.

For a number of years in the Northern Baptist Convention a Committee on the American Home has been working on this problem. The American Baptist Publication Society has published two very popular study courses entitled "The Home Beautiful" and "Your Child Needs --." One of their most recent booklets is entitled "Building Spiritual Foundations in the Family." As a topic the home has been discussed at all the youth conferences of the last three years.

In Canada, the United Church, the Religious Education Council, and the Social Service Council of Canada, are studying the problem of the home. "Youth and Marriage" is a carefully prepared set of twelve discussion programs which range from a historical statement on marriage down through the practical help needed by young people who want to be Christian in their marriage relationships. "The Trend of Family Life and Marriage in our Times" is a very full report of the situation including causes of the trends, significance, and practical solutions.

The United Church in 1936 published an excellent statement entitled "Voluntary Parenthood" which, after outlining the attitude of Catholic, Jew and Protestant on birth control, recommends that the Church record its approval of Voluntary Parenthood clinics under public control and supervision. They have also published a small booklet entitled "The Meaning and Responsibility of Christian Marriage" and some "Aids to Worship in the Home."

The Board of Education of the Reformed Church in America not only works very closely with the ministers in conferences on the problems of the home, but lays great stress on work with the young people. They advise the use of Federal Council study materials and also circulate a carefully chosen bibliography on the subject.

The Southern Methodists work through their Board of Christian Education. Beside training courses for parents and church school lessons they specialize in excellent leaflets and a monthly periodical for parents.

Schools and colleges are increasingly realizing the new field of service which is opening up to them through the experimentation carried on by some of the pioneering schools. The Merrill-Palmer School of Detroit quotes on a memorial tablet these significant words of its founder: "I hold profoundly the conviction that the welfare of any community is divinely, and hence inseparably dependent upon the quality of its motherhood, and the spirit and character of its homes."

Other schools such as Cornell and the University of Iowa, through their Home Economics departments are making notable contributions to the building of better homes around the world as they offer special opportunities for study to missionaries on furlough.

This brief summary has not at all adequately covered the field. Only a few denominations are represented here but this study does show the trends. Certainly no one denomination would feel it has completely solved the problem, but most feel that they are at last making a start. When we consider that it is only within the last ten or fifteen years that the biologists and psychologists have been able to aid us, it is surprising that the churches have done as well as they have.

Two very vital questions now press for solution. How can the Church School curriculum be built up so that the whole family can be thinking on the same topic at the same time? How can we develop in the present day American home an adequate and satisfying spirit of worship?

V. CONCLUSION

The Church is awakening to the seriousness of the breakdown of the home and its relation to its own future. All that it can learn from the experiences of doctors, biologists, sociologists and psychologists should be utilized. Science has much to teach us about this problem and no church leader should be ignorant when so much literature on the subject is so easily available. But religion itself has much to teach those who are grappling with the problem. The church should not be backward in increasingly making its contribution. As Joseph Fort Newton says:

"Some folk seem to believe in salvation by psychology. They expect that by further exploration we shall find a mental gadget to put our human relations right and make them what they ought to be. But shall we? Not while grass grows and water runs. Such knowledge, useful and helpful as it may be when

needed, will not unravel our twisted souls. Even psychologists have been known to get themselves terribly tangled up, while trying to untie knots in the lives of others. Our real need is a few old-fashioned virtues, wellnight out of date, such as unselfishness, consideration, thought of others first and oneself last, an effort to understand and not to irritate, the willingness to forgive and the humility to be forgiven, just ordinary courtesy."

While the function of the home may have changed a good deal in this highly mechanized world of today, it still remains the place where the most beautiful experiences of self-effacing love may develop personalities capable of living constructively, maturely, and happily. The Church needs such people and under wise leadership can help to develop them.

THE PLACE OF THE HOME IN THE THINKING AND TEACHING OF JESUS

As we try to state what we believe Jesus thought and taught about home life we realize at once that what we have to say is fragmentary. Jesus did not teach explicitly about the home. Furthermore, we do not have in our records about Him direct evidence about His own relationship to His family and home. The Gospels are not biographies in our sense of the word. They are not concerned to make their record complete or analytical. They are, rather, portraits of a personality, - impressions gained from earlier written and oral records. In the interval between the time when Jesus was living and the time when these records assumed the form in which we now know them, the early stories were undergoing change and adaptation. It is natural that some legendary material gathered itself around the authentic records, and if we are to use these materials we need to discriminate between that which has come through the story-making tendency of the early church and the actual early records of Jesus.

It is interesting in this connection to note how the church in the second and third centuries tried to fill the gaps left by these earliest Gospels. This was the great story-making age and we have a considerable body of material known as "Apocryphal Gospels" which represent in the main the fanciful thought of later generations about the early days of Jesus. Stories of His home and childhood are the favorite themes here, and it seems quite natural when we realize how little came through the authentic channels about His early years that there should have been these attempts to fill in the gaps in story. But so far as our own study now is concerned we shall confine ourselves to the four gospels which are included in the New Testament, and even here we shall try to be as discriminating as possible in order to use what is most authentic in our quest for knowledge of Jesus' relationship to His own home and His thought about the place of a home in the experience of religion.

In the main we shall find only a few hints about Jesus' own home. There is no description of His home, no attempt to portray in any complete fashion His relationship to His parents, and no consecutive tracing of His upbringing until the time of His mature life. The earliest Gospel, Mark, does not give us any story of His birth or His boyhood but presents Him as ready for His ministry at the age of about thirty. There are, however, some hints about His home in such passages as Mark 6:3 and its parallel in Matthew 13:56. Here the neighbors are concerned to question: "Is this the carpenter's son?" or "Is not this the carpenter?" Four brothers are listed here: James, Joseph, Judas, and Simon, and the list is followed by the question: "and are not His sisters here with us?" It was not, then, a small family in which Jesus was brought up. The vocation of His father was known to those who followed Jesus, and the family had a sufficient place in the community so that its members were known by name.

As to actual story materials which show Jesus in relation to His home and family we think first of all, naturally, of the birth stories in Matthew and Luke. They are among our most treasured records about Jesus, not, however, because they report to us factually accurate conditions under which Jesus was born but because they bring to us such reverently beautiful testimony to the faith in Jesus of the later church. These stories did not exist,

we believe, at the time that Mark's Gospel was written. They came into being (or at least into circulation) in the interval between the writing of Mark's Gospel about 70 A.D. and the writing of Matthew and Luke a decade or so later. They come from an age quick to assign a special mode of entrance into the world to any type of greatness, - an age particularly ready to explain religious preëminence in such terms. To us the great value of these stories is not in the realm of fact but in their reverent and poetic interpretation of the meaning of Jesus for faith. If we are to derive from them any factual significance at all it must be by inference, as to the humble origin of Jesus, His coming from the lowly ranks of life in Palestine, from devout parents whose piety had led them to think of their child as a gift from God.

The beautiful little story in Luke 2 of Jesus as a boy, so absorbed in the interpretation of religion which He was hearing in the Temple that He fell behind His parents when they left Jerusalem, stands midway perhaps between stories that are pure legend and those that spring from authentic memory. It is quite possible that some kernel of remembered experience treasured by His mother lies at the heart of this story. In any case the faith of Jesus' followers has used the story to interpret Jesus to those who had not known Him either as a child or in His public ministry. And their use of it has given us a beautiful portrayal both of the high idealism and consecrated purposefulness of Jesus as a boy, and of parental solicitude for a child whose supreme spiritual genius the parents could not fully comprehend. For the purposes of our study, it is perhaps best not to scrutinize the story too closely in the attempt to discriminate between elements which might be factually accurate and elements which belong to the realm of interpretive faith; but rather to take the story as a whole, as testimony to the insight of the evangelist into the meaning of the relationship between Jesus' parents and their child. It stands as a reverent affirmation of faith that Jesus was nurtured in piety and religious devotion, that His own spiritual growth was fostered by those who watched that growth with love and wonder in their hearts.

> And He said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth; and He was subject unto them: and His mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men. (Luke 2:49-52)

The two references to Jesus' mother in the Gospel of John suggest themselves at once as story material to be considered in this connection. Once in the second chapter of the Fourth Gospel Jesus' mother appears suggesting a course of conduct to Him. This is at the wedding feast of Cana where she first notices the lack of wine and calls His attention to the shortage. His reply has often puzzled interpreters: "Woman, what have I to do with thee? mine hour is not yet come." (John 2:1-4). The whole story is a difficult one from the point of view of interpretation. Many critics of the Gospel have thought of this story as one which has undergone a good deal of modification in the process of transmission. A unique record of so stupendous a miracle as the changing of water into wine could not but give pause to those who reflect upon its absence from the other Gospels, and some have suggested that this story may have resulted from an amplification of Jesus' words recorded by the other Gospels about pouring new wine into old bottles. If that is the

case, then the attitude of Jesus toward His mother in this story is not part of the authentic record about Him. The fourth evangelist is eagerly concerned to show Jesus as fulfilling a divinely appointed plan and all that stands between Him and the fulfillment of that plan is to be set one side. It is perhaps most satisfactory so to think of this story as contributing to this interest so clearly traceable in the interpretation that the fourth evangelist gives to Jesus.

One cannot but think differently, however, of the little story included in the nineteenth chapter of the Fourth Gospel, the story of Jesus' mother being committed to the care of the beloved disciple and of her being taken to his home. That fragment has the ring of authenticity about it. For no reason would the story have crept in except as it represented a strain of reliable tradition treasured through the decades by those who knew and loved the Master. In this connection it is interesting to remember that there are many traces in the Gospel of John of a close participation on the part of the author in things Palestinian. There seems often to be a closer knowledge of Palestinian geography, of Hebrew custom and of minor details in the sequence of Jesus' life than in any other Gospel.

As we bring together the passages that give us the stories of Jesus in relation to His home we should take account of the record included in all three of the synoptic Gospels of His mother's and brothers' coming to Him when He is preaching to the multitude and of His turning away from them to those among His followers who "do the will of God."

> And there come His mother and His brethren; and, standing without, they sent unto Him, calling Him. And a multitude was sitting about Him; and they say unto Him, Behold, Thy mother and brethren without seek for Thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them that sat around about Him, He saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother. (Mark 3:31-35)

This seems, at first sight, a hard passage; it is difficult to think that he would turn away from those bound to Him by the ties of blood and assert His allegiance to those who followed Him among the crowd. But closer scrutiny reveals that this is only the Semitic way of taking the strongest symbol that one can find to illustrate a point. Jesus took the strongest ties He knew and said that spiritual kinship is even stronger than those. Doing the will of God unites us even more closely than do the ties of blood.

These stories give us no full record of Jesus' attitudes or actions but they do suggest that home and parentage, brothers and sisters, were a vital part of the experience of His boyhood and young manhood.

From another point of view we might draw the same conclusion, for in general we know that the Jewish home had a strong hold on the life of young people all through the history of the Hebrew race. It is one of the great achievements of Hebrews' spiritual experience that they exalted the home and made the ties of family relationship strong and binding. Far back in the history of the Hebrew people stories had been cherished of homes founded in

the fear of God. In all ancient literature there is no more beautiful summary of the feeling of comfort in the home relationship than in the story of the founding of the home of Isaac and Rebekah.

> And Isaac brought her into his mother Sarah's tent, and he ~~loved~~ Rebekah, and she became his wife, and Isaac was comforted after his mother's death. (Gen. 24:67)

Children were brought up to carry the responsibility of the home as the older people laid it down. The Deuteronomic law gave dignity and moral earnestness to the command to teach the children the laws of God.

> Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them. (Deut. 11:18-21)

Our general knowledge of the conception of home life in Hebrew circles is reinforced by our picture of the piety of Jesus' own home. Much of our knowledge in this direction comes from inference rather than from direct statement, but it is true that Luke's story of Jesus' childhood and of the childhood of John the Baptist is full of suggestiveness of the piety of the family circle of Joseph and Mary, Zacharias and Elisabeth.

Often, as we turn the pages of the New Testament, we are impressed with the fact that religion expressed itself in that day in many extreme and sometimes unhappy forms. Jesus came into conflict with the extremists among the Pharisees and the Sadducees. The Zealots were the militarists among the Hebrew religious leaders, often too ready to take the sword to defend the faith of their fathers. It is natural that we think of the total religious situation of the time in terms of these extremists into conflict with whom Jesus came, but it is well to remember that the religious society of Jesus' time also included many of the faithful, devout religious souls who, as Professor Sanday has suggested, were "the special seed plot of Christianity."* He speaks of a considerable group of humble and pious Israelites, for whom the New Testament designation "poor in spirit" is appropriate. They were not a party, nor an organized group, but were scattered about in the towns, villages, and on the country hillsides. "It is clear," he says, "that the group which appears in Luke 1-2, not only Joseph and Mary but Zacharias and Elisabeth and Simeon and Anna, all answer to this description. They are those who look for 'the consolation of Israel,' 'the redemption of Israel,' (Luke 2:25, 38) and who looked for it rather by fasting and prayer than by any haste to grasp the sword."

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* See article, Sanday, Jesus Christ, in Hastings Dictionary of the Bible, Vol. II, pp. 607 ff.

Thus we find in Luke's picture of Jesus' family group, augmented as it is with the portraits of Anna and Simeon, a beautiful circle of religious piety, doubtless deeply influential in the building of Jesus' own religious life. We may also infer from His parents' going to the feast in Jerusalem (Luke 2:41), from His own custom of going into the synagogue on the Sabbath day (Luke 4:16) and from His own knowledge of the Scriptures to which He turns with such readiness and familiarity, that Jesus' training was in a pious, devoted, religious home.

Let us turn now, however, to the teaching of Jesus to see whether there are in His actual sayings about religion any words that reveal His own conception of the place of home life in religious experience. First we might note that in His teaching many of His figures are drawn from home life. Here we find an abundance of simple, homely illustrations, - women grinding at the mill, the patching of clothes, leaven working in a loaf, the lamp on the stand, the oven, sweeping a house. These figures suggest that He knew the simple ways of humble family life. He spoke once of a traveler coming at an awkward hour to ask for entertainment. He spoke of knowing what it meant in a frugal home to lose even a small coin. Only to one who has known such experiences at firsthand would such examples be likely to occur.

But more significantly than in His illustrations, we find in the actual content of Jesus' religious teaching a vital use of family relationships. The very designation "Father" so naturally accepted by Him for God is revealing of the fact that He has known a father's loving care. Explicitly He reveals that that is the relationship of father to child from which He derives His insight into the nature of God's love for man: "for your heavenly Father knoweth that ye have need of all these things." (Matthew 6:32) Again, He is sure that one may have faith in a loving Father to give good gifts to men because earthly fathers will satisfy their children's needs to the extent of their ability.

> Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (Matthew 7:9-11)

Correspondingly he uses the term "brother" to designate one's relationship with his fellow-men.

> I say unto you, that every one who is angry with his brother shall be in danger of the council;
>
> If, therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there by gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:22-24)

There is one story, the story of the prodigal son, (Luke 15:11-32) which is rich in its revelation of Jesus' feeling for family relationships. One might dwell at length upon the central meaning of the story, - that the father is always watching for the return of the wayward boy. But there are

many other aspects of the story which reveal the inwardness of Jesus' understanding of the father-son relationship. The elder son with his self-righteousness in his complaint against the younger meets only the persistent outgoing love of his father: "Son, thou art ever with me, and all that is mine is thine." And the poor lost boy is restored to his place as the son of the household with the great words: "This thy brother was dead, and is alive again; was lost and is found."

One need not dwell upon the basic assumption in these teachings of Jesus. Wherever family relationships are used they are used to indicate that they have a primary place in the life of man. They reveal to the man with insight what is the nature of God and the nature of the tie which unites man to God.

There is still another way in which Jesus' teaching throws light upon His feeling for the family and for home ties, and that is in His use of home relationships as a measure for the surrendered life. There is no better way for Him to indicate how deeply He feels the call of religion than by saying that it supersedes the call of home or family: "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." (Matthew 19:29) It would seem that He looked upon this as the ultimate test.

Another very interesting insight into Jesus' view of the family relationship is given us in the record of His treatment of the ancient law. When the Pharisees criticized Him for failure to keep the details of the ceremonial law He turned to them, saying that they left the commandment of God and held fast the tradition of men, saying:

> Moses said, Honor thy father and thy mother;.... but yet say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition. (Mark 7:11-13)

What is the meaning of it? Corban means "dedicated." Jesus is suggesting that there are inward spiritual ties that take precedence over those that are outward or mechanical. God does not care to have one give to Him that which should have been used in the care of aged parents. Evidently some had been excusing themselves from the care of dependent relatives by saying, "My money is dedicated to God." Jesus instantly chooses the use of the money for human needs over its being set aside to meet formal religious requirements.

One further question -- What about Jesus' answer to those who questioned Him about divorce?

> There came unto Him Pharisees and asked Him, Is it lawful for a man to put away His wife? trying Him."

The setting for the question should be taken account of as we think of Jesus' answer. Would He have raised the subject of divorce Himself? Was it His wish to make a pronouncement for all the future? When the question was brought, His answer indicated His belief in the sanctity of marriage. We must remember as

we try to interpret His answer that the custom of the time allowed a man to put away his wife by merely indicating that he wished to do so. She had no rights before the law. Jesus' reply indicates His desire to give women a place of protection in the social order. It was an answer that looked toward the ideal of considering every human being as having value in God's sight.

As we try now to sum up what the Gospel records have given to us regarding Jesus' attitude toward home and family life, we recognize that our materials are scattered and fragmentary, that they give us often evidence which is indirect rather than direct. From them, however, one is able to see quite clearly that Jesus Himself was influenced by a home in which religion was honored and in which He Himself was trained in faith and piety. This is gleaned not only by the references to His own home and family in the Gospels but by our general knowledge of the Jewish home at the time. When we come to Jesus' own teaching about the family we find that His message is closely entwined with the interests of a humble but faithful type of home; that His religious teaching often finds its analogies in family relationships; that it assumes the strength of home ties and puts the spiritual values of family relationships above the formalities of external acts of religious devotion.

MISSIONARIES AND CHRISTIAN HOMES IN CHINA

The topic of this section of the report was to be "Specific ways in which the American missionary movement has contributed to an understanding in China of the ideals of Christian home life." The subject was thus limited because the scope of the whole report is necessarily confined to the American churches. It is humbly and gratefully recognized that missionary groups from other lands and the pastors and members of the younger national churches have contributed notably to the building up of strong and vital Christian homes in all parts of the world. And it is our hope and understanding that these groups will all be bringing reports to Madras which will supplement and complement each other.

It is clear, however, that we cannot consider the life and growth of the American churches without at the same time considering the American missionary movement and the part it has played in bringing about far-reaching social changes in many other countries. Perhaps nowhere have these changes been more fundamental and more startling than in China. Mrs. Ayscough in her recent book Chinese Women Yesterday and Today quotes a British diplomat as saying that American Protestant missions were wholly responsible for the revolution in China, and the reader is left wondering whether the gentleman referred merely to the political revolution which overthrew the Manchu dynasty or to all the social changes which have taken place in China in the last fifty years. But a moment's reflection makes it evident that such a statement is wildly exaggerated. Taking only the one sphere of family life, where the large clan family is giving way to the small family unit and where women have been given new and unprecedented freedom, we see that it is utterly impossible to separate the influence of one group from a dozen other influences - not only those of missionaries from America and Europe and of strong Chinese churches, but also those influences, both good and bad, of Western culture exerted on Chinese life in varied ways through schools and books and commerce, through Chinese who study and travel abroad, through foreign tourists who travel quickly and conspicuously through the coast cities, through resident business men and diplomatic officials, through movies and newspapers and insistent American advertising.

It is patently impossible to define the share of the American missionary in the vast changes which have shaken China. Even if we would, we could not and should not separate the work of themissionary from the work of vigorous Chinese churches. It therefore seems wiser to turn our attention to other phases and although we cannot here present objective findings on historical and sociological aspects of the missionary movement, we can consider some of the results and needs of the present program. A questionnaire was sent to a group of missionaries and to some Chinese students in America, designed to secure opinions on the following points:

1. Do any of the distinguishing characteristics of a Christian home increase or diminish in importance when there is a mingling of Western and Chinese culture? What new emphases do we find in the missionary's attempt to establish his own home in a foreign land and in the relationships between that home and its Chinese neighbors?

2. What are some of the specific ways in which the missionary movement, in conjunction with other forces, has brought about changes in Chinese home and family life?

3. To what extent has this influence been exerted by missionaries' homes?

4. In what ways have missionary homes fallen short and what opportunities have been neglected?

The opinions expressed here represent the views of missionaries, both married and unmarried, who have lived and worked in China for periods ranging from twelve to thirty-five years, and of Chinese women, both Christian and non-Christian, who have been educated in Christian schools. It is recognized that these are only opinions, that they represent the points of view of a limited group, and that they are open to question and disagreement. They are presented humbly, in a spirit of self-criticism, with admiration for the work of generations of fine men and women, but with a desire to find ways in which our work may be more fruitful for China and may more nearly approach the spirit of the Kingdom of God.

I. What are the ideals of a Christian home as they appear to missionaries who are trying to make their own homes Christian and who are endeavoring to help their Chinese friends establish Christian homes? How do these ideals appear to Christian Chinese, who in a period of flux and violent change are trying to establish new customs and to build up the new without abandoning the good in the old? It is evident that it is the spirit and not the letter that matters. The quality of a Christian home is determined by the spirit which permeates it and not by any inflexible standards of church membership or absence of idols, or by insistence on any customs or habits, such as observance of Sunday, special customs for betrothals, marriages, and funerals, family prayers, or Bible study. Such Christian practices are the natural concomitants of a Christian home and some of them are also the means by which a Christian spirit is achieved and maintained, but no one of them or combination of them will in itself make a home Christian. They may be outward and visible signs but the essential thing is the inward and spiritual grace. The sign of a truly Christian home is a spirit of love, which looks at man in relation to God and which results in a respect for personality which brings freedom and happiness in the relations of husbands and wives, parents and children, servants and masters, friends and neighbors. Such a spirit of outgoing love cannot stop with the welfare and development of one individual but will include the family, the community, the nation, the world. It will bring in its train a wiser parenthood, a truer education, and a more responsible citizenship. There are many other characteristics which Christian homes will strive for: Cleanliness, literacy, an understanding of hygiene, a wise use of leisure, thoughtful care for old and young and all dependents, a desire for the constant growth and education of all members, an honorable position accorded to all women, neighborliness, integrity, the constant witness of Christ-like lives, but these and many other qualities are not to be insisted on for their own sakes alone, but rather as the natural outgrowths of a love that regards every person as a child of God.

II. What are some of the ways in which the missionary movement has contributed to social changes in Chinese life? Many forces have contributed to the recent upheavals in Chinese social life, but Christianity has been one of the most potent. The mold of Confucian doctrine, admirable in many ways, but always conservative and opposed to change, has been broken. The process of change and ferment has been bewildering and sometimes wasteful, and the new freedom has often brought suffering with it. The most striking change has been the alteration in the position of women, commonly referred to in the horrid phrase, "the emancipation of women." Women in China have always had

an honored position, and in many instances a powerful position, in the home. But the old attitude was usually one of respect for women of one's own family, and for older women, not for younger women or all women. Interest centered in women as mothers, wives, or daughters-in-law, never as individuals, always as members of the family. Today women can claim with men the right to be regarded as ends rather than means. Not only has the physical restriction of foot-binding nearly disappeared but binding restrictions on wmen's minds and spirits are rapidly disappearing also Women are now given greater opportunities and wider responsibilities. New laws give women personal, legal, and economic freedom. Careers in education, medicine, business, and government are open. Perhaps in no country in the world have these new doors opened to women so quickly and so readily as they have in China, but it must be borne in mind that the acceptance of these new ideas in government, in educated circles, and in the large cities, does not mean that they have instantly permeated the wide stretches of the eighteen provinces.

Along with new attitudes toward women, have come new conceptions of the family. The large patriarchal clan family is beginning to give way to the small family unit. The rights of the child apart from his responsibility to the family are recognized. Marriage for love is accepted and young men and women are not required to submit unquestioningly to family decisions in such matters. Concubinage is still found widely though laws have been formulated to abolish it. Divorce is growing fairly common. Modern education has called attention to the need for medical knowledge, scientific training, sanitation, and hygiene. New humanitarian ideals have resulted in greater regard for the handicapped, the poor, the blind, the deaf, the insane. New standards of uprightness and integrity are being accepted in public service.

These are general influences. In some circles they have been accepted quickly, in many places they have yet had no perceptible effect. In an effort to put Christian ideals into practice, to bring to the life of the common man and woman and child more of the richness that we all long for, many devoted men and women are working to train leaders and are carrying on educational experiments. Among the many names that come to mind are those of Irma Highbaugh, Margaret Barnes, Mabel Nowlin, Mary Jones, Ortha Lane, Hugh Hubbard, Frank Price. There are many more. But no one of these would want his or her name mentioned without mention of the Chinese colleagues who are working side by side with them. The Committee on Christianizing the Home and the Committee on Religious Education, both organs of the National Christian Council of China, have performed notable service in gathering materials for family education, in pointing the way in training for marriage and home making, and in formulating the program for church work in home and family life. These projects and many more will no doubt be covered in the reports of the China Preparation Committee of the International Missionary Council. And not to be neglected are the New Life Movement, sponsored by Generalissimo and Madame Chiang Kai-shek, and the widespread movements for mass education and rural reconstruction. The devastation and destruction of the past twelve months of war have disrupted planned programs and organizations but have added immeasurably to the need for strong, well-trained, unselfish individuals and groups.

III. What are some of the ways in which the influence of the missionary home is exerted? It is interesting to note that while missionaries almost without exception feel that the chief influence of the missionary home is its silent example of Christian attitudes and ways of living, in Chinese opinion the power of example of the missionary home is minimized and it is felt that the influence of teaching, preaching, and education is greater. There is

perhaps the danger of a little comfortable rationalization on the part of missionaries, who love their homes, and would like to think that their own quiet home life is helping to spread Christian ideals, without realizing that the contacts of the home in some cases extend hardly beyond the family circle. And yet in extending these contacts one must avoid like the plague the perilous course of "setting a good example" with its dangers of self-righteousness and hypocrisy. One missionary has said: "I believe no greater contribution could be made to China than for many true Christians who know how to be good neighbors to go and live among the people out in villages and in smaller towns, taking time to live with their neighbors, really mediating the Christian message through giving ourselves to them in what they think important rather than always in the ways we think best." And another goes on to speak of how difficult it is for some missionaries to acquire the art of being just a neighbor - "they sit among their friends and ask with an institutional air, 'What may I do for you now?'" Many of us have not learned yet to make the right adjustment to different economic standards and to the problems caused by having servants of a different race, and we have sometimes created, or acquiesced in, paralyzing social distinction between ourselves and our neighbors. Some handicaps are inevitable, as for instance the necessity in homes where there are little children of protecting them from strain and exploitation. The testimony borne to the value of the work of single women and to the influence of schools and other institutions, shows that valuable as normal homes are in demonstrating experiments in Christian living, we have not yet overcome some of their limitations. Teaching and group thinking and discussion are still needed to supplement them.

IV. In what ways have missionary homes and lives fallen short and how can we come closer to our ideals? We might point out first that in many parts of China more than three-fourths of the church membership is composed of men. We might well ask how homes are to become Christian in anything more than name, when the wife who is called in the old Chinese phrase, "the person within," "she who governs the home," has been neglected and ignored by the church which claims her husband. Efforts to remedy this astonishing situation must be made by churches and schools and along the whole line of missionary endeavor. But our concern in this report is primarily the missionary home itself. All of us have known missionary homes that cannot be surpassed in their simplicity, their loving friendliness, their happy service, homes that given joy and new courage to all who come to them. But we must also admit with shame that many missionary homes are open to the two serious charges of being tainted with the poison of a feeling of racial superiority and of failure on the part of the missionaries to identify themselves with, and to lose themselves in, the lives of their Chinese friends and neighbors.

In answer to the question, "Are Chinese guests welcomed on terms of complete equality and hospitality in most of the missionary homes you know?" there were several negative replies and most of those in the affirmative were qualified and hesitating. A number of replies indicated that missionary children are not always a force for sympathy and friendliness, but, partly because of temperament, partly because of failures in home training, are sometimes arrogant and aggressive in their contacts with Chinese playmates. For many people almost insuperable difficulties arise from the differences in standards of living in East and West. All agreed that a large number of missionary homes set an example in the use of material things that seems extravagant and luxurious when judged by the standards of Chinese neighbors. We have all heard and discounted those frequently repeated and always untrue anecdotes told by world tourists of missionaries living in luxury and surrounded by enormous retinues of servants. By Western standards most

missionaries live simply and accept cheerfully many material inconveniences, but the fact remains that the ultimate test cannot be by Western standards but must be by those of Chinese life. And there is grave danger that the Western standard of living may occasionally be a barrier preventing complete sharing in friendly relationships. One missionary has said, "Simplicity, dignity, order, beauty of color and form need not cost much. Could it not be the rule to have nothing too valuable to be freely shared with all comers in every day living and not to spend so much for one's own home that there is too little left to help others with?" Many of us need to cultivate a simpler and less pretentious way of living. And in spite of conscientious efforts many of us are woefully ignorant of the language, cultural background, customs, and traditions of the people all around us. Simpler living and closer fellowship - it does not sound difficult and yet pride, custom, and self-centered habits are keeping many of us from the full usefulness of loving fellowship.

In China today much that has come from the West is vulgar and sordid. Moving pictures and cheap magazines give a horrifying and distorted picture of lifein the Occident. Some students returning from study abroad bring back an emphasis on superficialities and material things. The present war may convince many that, if China is to survive, the lessons of Western military science are the most important lessons that the West has to teach her.

The Christian movement in China needs men and women, Chinese and Westerners, with training as well as devotion, determined that the old values of the Chinese home shall not be lost, but that its weaknesses of rigidity and self-sufficiency shall be replaced by that abundant life that Christ came to bring, which will flower from the individual and the family to include the nation and the world.

THE INFLUENCE OF THE AMERICAN MISSIONARY HOME IN INDIA

The home as considered in this paper is that combination of personal relationships and emotions which springs from intimate and continued life in a common dwelling. In India the missionary home may be made up of the husband, wife and children, or of two or more single women or of single men. The members of these families, sharing the same home may be teachers in schools, colleges, universities and seminaries or they may be city and village evangelists or doctors and nurses.

In a desire to become identified with the Indians, some missionaries try to Indianize their homes. It is difficult to know how far to carry out this idea. Surely, for efficiency in mission work the dwellings of the missionaries should be as comfortable as it is possible to make them. It is important to plan the furnishings of the homes so that they will be simple, yet attractive and in good taste - where the husband, wife, teachers, doctors, nurses and evangelists at the end of a difficult day may find rest; where new courage and inspiration may be gained through pleasant surroundings, interesting conversation, music, good books, pictures and magazines.

Miss Roshan Khan, a college graduate and an elder in the Presbyterian Church in Dehra Dun in the United Province was asked this question: "Do you Indians want us American missionaries to wear Indian clothes and to Indianize our homes?" Her reaction was quick. Immediately she said, "I do not like to have you Americans wear Indian clothes. You are Americans and you like to have us dress in our native costume and I like you to wear yours. I like your attractive American homes and enjoy visiting in them. The prettier they are the better I like them as long as I know they are open to us. The important thing is that you love us and welcome us in your homes."

In the Indian language there is no word for home. Their word means "house." A household that runs smoothly does go far toward making for happiness, but it is the Christian Home that has radiated its influence ever since mission work began. The groups that live in common dwellings are really Christian mission family units, whether married or single. They have always played an important part in missionary effectiveness - a phase of the work often overlooked.

In "The Home with the Open Door" Mary Schauffler Platt writes, "As the daughter, granddaughter, sister, wife, friend and teacher of missionaries, I have learned to think of the missionary home as one of the most important and effective agencies for bringing to individuals and families and nations the knowledge of Christ and all that His Presence means." She also expresses this idea which I am re-stating briefly. The homes of the unmarried as well as the married missionary bring rich opportunities for unlimited service and are centers where home training may be demonstrated.

A definition of the ideal Christian family unit as we think of it in India is well expressed by Verkuyl in his "Christ in the Home." In answer to a question "What is a Christian Home" he writes: "It is that place where:

"1. Christ is so truly honored that He loves to linger there. Strife does not find a welcome; quarreling just does not fit in. There is time for thought and practice of the divine presence, with recognition of God as Lord and Father, Christ as friend and guide, the spirit of God as counsellor and provider, fellow men as children of the same eternal Father.

"2. The atmosphere of the home cannot remain within its walls, but makes itself felt beyond. Neighbors sense and carry away some of its fragrance: they may even put into practice some of the wholesome suggestions. For health and holiness are contagious.

"3. The spirit of the home is perpetuative. Sons and daughters go out and establish similar homes of their own. They have breathed an atmosphere without which they cannot enjoy spiritual health."

In order to understand the broad difference between the Christian family unit and the non-Christian family system as it exists in India, it is necessary to look at the joint family system as the pioneer missionaries found it and as it is today. We must compare some of the ideals and practices of the Christian family units with the joint family system. The joint family system is not only Hindu but it applies to Indian society as a whole. The pioneer missionaries must have found the homes in India very similar to the homes Paul found in Greece on his first missionary journey, - polygamy, child marriage, temple girls. In spite of the fact that the government and missions have done much toward improving these conditions, still today there is much to remind us of Paul's experiences and problems and much to encourage. Although it is slow, the Christian family units have been and are silently but effectively bringing about changes in India which are modifying the ethics which in most cases are far from Christian and where religious practices are such that we can not condone.

We would state clearly in order to be fair to the non-Christians that in some of their joint families there is genuine affection between husband, wife and children. The women forget themselves in service for others. There is no necessity for W.P.A. for the joint family system is responsible for caring for each one of its members - certain insurance in sickness and old age. However, the non-Christians realize that a change is coming about that is effecting their families.

The objective of the joint family system is to perpetuate the family name - not for the good of the individuals but for family honor: therefore sons are necessary; parents arrange the marriages to this end; a woman lives to get married and to have sons; she is considered the weaker vessel, inferior and treated accordingly; she is her husband's slave; her relation to him is that of servant to master; she does not sit at the table with him, nor does she share his interests. She worships her husband as if he were a god. He is the family priest and with his sons carries out the religious duties; the wife always fears a co-wife in case sons are not born to her; she fears widowhood and fears her mother-in-law.

Some very evident changes have now come about which have caused an upheaval in the joint family system. Many young men of the younger generation have received specialized education, and have found work away from home. They want to support themselves and have homes of their own. They want to choose their own wives and have more freedom than is possible under the joint family system. Conservative Indians recognize this situation - the joint family system is being upset and a tremendous social problem is developing.

Miss Ruth Woodsmall, in the chapter on women's work in the Laymen's Report, writes: "It takes no imagination to picture the part that Christian missions from the beginning have had, both directly and indirectly, in the changes that have taken place in the home life of a country lacking in a Christian background, without Christian ideals and with no Christian homes until recently for examples."

Those who became the first followers of Christ found it necessary to leave their joint families because of persecution and came to live either in the home of the missionary or on the mission compound. It was there that they saw for the first time the Christian family unit in operation. In America our next door neighbor may not know much about us but that is not true on the mission field. Through our servants, the Indian community, far and wide, knows a great deal about us. They know about our private and family prayer life; they see how we treat the other members of our family, how we treat our servants; they know whether we lose our tempers or not (a crime worse than lying or stealing). They watch us and test us frequently to see if the great Biblical doctrines that we talk about go down deep enough in our own lives to express themselves in our actions.

Ever since mission work began in India it has been the Christian family unit that has demonstrated in practice, family relationships that the Indians had not dreamed to be possible. When the Indian women call, when they bring sick children for medical help, when they come to the missionaries home in groups for Bible teaching or to learn to read, sew or knit, opportunities are given to tell them (they may be Christian but many of them are non-Christian) about the sacredness of marriage. They are surprised to hear that in the sight of God women are equal to men. "That men and women might be equal heirs of eternal life." They are surprised to hear that daughters in the sight of God are as important as sons; that marriage has been by choice and not arranged by parents; that the wife who is equal to the husband is devoted to him - not as his slave but as one who is interested in his work and who is sharing it with him. They are amazed to learn that the family exists not to perpetuate the name but for each individual. The homes are happy and joyous and the children are taught to obey not by being beaten and cursed but by love. They are trained in body, mind and spirit.

We do not feel that the Indian women are intruding when they want to see the different rooms in our homes. They are interested and we are given opportunities to tell them things about the care of the home and of the children. They are impressed by the bedrooms and by the baby's bed. I have been told, "You do not love your baby as I do. Mine sleeps in the same bed with me and is fed whenever it cries. Then, too, some of your children are in school in the hills and you will send them to America to study. You cannot love them. My boys will never leave my house and my girls will not leave until they are married." We can and do use these visits to talk about the care of the children, to give simple lessons in hygiene, nutrition, the dangers of contagious diseases, the harm done by the use of narcotics and that real love for our children must be unselfish.

I know that we do not get very far with the older, uneducated women, but I am certain that where we have failed with the mothers we have succeeded with the daughters who have and who are studying in mission schools and who have seen practical home life demonstrated.

It is not only the women who come in contact with the missionaries in their homes but men as well are frequent guests. There is an unselfish use of the homes for men and women, of high and low caste, for Moslems, for rich and poor, for foreigners as well as nationals, for people of all religions, where Christian friendliness is shown as well as a place where the family relationship shows Christ's spirit.

Indian Christians and non-Christians see not only the relationship between the different members of the family unit but they see the relationship with the servants. The servants furnish a large and difficult part of the work of a missionary. It is not always easy, but it is necessary, to show kindliness, love, understanding and sympathy to those who serve us. Many servants feel that they have a real share in the home. Once I spoke to a servant about taking our sugar. He replied, "Memsahib, what is yours is mine and what is mine is yours." During depression I told this same servant that because of a cut in salary I would have to dismiss some help and that he would have to leave. He was with me in the hills. I told him to be ready in two weeks. The day came when he was to go and the coolie who was to carry his tin trunk and bedding roll down the hill arrived. When I called him he came and said, "My trunk isn't packed, my bedding roll is not ready. I am not leaving. You may cut my pay but as long as you are living in India and I am living I am going to serve you." Needless to say he did not leave, neither did he get his pay cut. We get very fond of our servants and they of our children. This same servant when the children were small would tuck the bed covers around them just before leaving. When he left for the night he would say, "Be sure and see that the children are covered when you go to bed." This man attended servants prayers for years and is now a Christian.

The wife of a college principal has a Sunday School class of more than sixty servants on her verandah every Sunday morning. Recently eighteen of them were baptized. A Brahmin college student asked to be allowed to attend the daily servants prayers in that home. Later he confessed Christ and one of his reasons was that he had seen missionaries as interested in the lowly as in the caste people, truly showing Christ's spirit. He had also seen the changes that came to the humble servants when they came to know Christ. One hears of many caste Hindus won to Christ because they have seen such miraculous changes that have come to the outcaste who have found a living Saviour.

The Christian family units of the married and unmarried missionaries have influenced not only those who come as guests, students, workers or friends. The home atmosphere is carried by different members of the family units to women who have lived their lives shut up in narrow courtyards. Wives, teachers, nurses, and evangelists spend much time visiting in non-Christian houses and teach there to the purdah women those same Christian ideals that they gave to the more fortunate women who can visit them. They hear the joys, the griefs, and the sorrows of these purdah women and because of constant, habitual contacts with Christ are able to bring peace, joy and comfort to them in their sorrow, desolation and suffering.

It was Oscar Buck in his book, "India Looks to Her Future" who wrote: "When I sit in an Indian Christian home, I see things that are not typical of Indian home life as it has been through the centuries. Here is comradeship in the midst of simplicity. I have felt that the establishment of one such Christian home in India is worth all the missionary offerings of all the churches for that year. Not all Christian Homes in India are such, any more

than all Christian homes in America are such; but, when Christ has made so many homes happier, it should be our eager task to open other doors to His entering presence."

Since the time Protestant missionary work began in India the family units have been considered the ideal basis for home making. The few converts of earlier years came in very close contact with the missionaries' homes. However, the Kingdom of God has now advanced to such a degree in India that there are 6,000,000 Christians and approximately 4500 missionaries.* If we consider two missionaries as making one home there would be about 2,250 Christian family units at work there. With Indians coming to Christ at the rate of 150,000 a year, it is clear that the mere contagion of Christian home ideals cannot be as effective as in the early days. There must be systematic and organized effort to teach ideal methods of Christian home making in both school and village.

The following experience shows that a small beginning has been made. I was on an all day train trip. Opposite me sat a Hindu woman with her three months old baby. She was immaculate as was her baby. I was amazed to note that she did not feed him whenever he cried, as is the custom of most of the women of India, but that she observed regular feeding times for him. She gave him boiled water to drink, squeezed and strained orange juice for him. She made up a neat and clean bed for him and when he fell asleep she spread a mosquito net over him to keep off the flies. I was consumed with curiosity. I wanted to comment on her beautiful baby but knew that praise of babies is not welcomed in a land where the fear of the evil eye is ever present and where the attention of jealous and evil-working gods must be avoided. I finally did ask her where she had learned to care so nicely for her baby. She named a Christian college of which she was a graduate. I was not surprised that she who had attended such a school had learned the care of her baby for I know that courses are taught there in the management of the home and in the care and training of children.

It is encouraging that schools, colleges, seminaries and universities see the need for courses in home making and have begun to teach them. These courses need to be strengthened. The family units may still be used as the real object lessons which will make the training more real and effectual.

One of the main purposes of mission work is to fulfill the words of Christ: "I am come that they may have life and have it more abundantly." The basis of this "abundant life" is the Gospel of Christ with all that it means of new relationships to God and men. In the desire to build Better Homes for the future we would require training where the younger generation can learn: How to have the right relationship to God and to man; how to keep the family healthy; how to feed them properly; how to keep the homes sanitary; how to care for contagious and infectious diseases and how to live without going into debt.

Some American missionaries when on furlough in recent years have studied nutrition. Through their specialization in diets they are trying to apply their knowledge to a new climate, to different food materials and to strange conditions.

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* Figures were taken from W. J. Noble in "Flood and Tide."

An Indian mother, a successful teacher in a mission school, is planning to come to America to study methods and principles for building homes. On her return to India she can impart to others what she has learned from the most thoughtful students of the Home in America.

The disintegrating, patriarchal family system is due in a large measure to mission influence. Therefore a great responsibility is ours to help. It will take patient, well trained, far-seeing leaders to direct and guide in such a delicate matter as that of the changing family. This is a tremendous piece of work.

It is our hope that the Madras Conference, after thoughtful and prayerful study, will be able to give suggestions that will help to meet adequately this changed and quickly changing family situation.

We give praise to God for using the missionary family units in such a wonderful way and pray that all efforts put forth through homes, schools, colleges, universities and seminaries to help build Better Homes may be richly blessed.

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Christian Homemaking in Africa

by

Mabel E. Emerson

July 1938

Christian Homemaking in Africa

The African woman has an important place in primitive African society. She is concerned with the raising of food, the preparation of food, the care of the hut and the young children. Yet she is looked upon as an inferior being. Companionship in marriage is a thought foreign to the African mind. The man desires some one to raise his food supply, to cook his food, to satisfy his sexual instincts. The woman wants someone to provide for her, to help her with her gardenwork, to be the father of her children. Several wives increase a man's prestige and guarantee an abundant supply of food.

Into this primitive society Christianity comes as a revolutionary force. The earliest missionaries realized the necessity of influencing the life of women and girls if the Christian message was to have significance in African society. The Christian church could not be strong unless founded upon Christian home life; and Christian home life is dependent upon an enlightened womanhood. While the education of girls has long been a part of the missionary program it has lagged seriously behind that of boys, largely because African society could see small reason for girls' education.

The Missionary Home

Through the decades, however, the Christian missionary home has been a powerful influence in changing native family life. From the earliest days boys and girls, young men and women have been employed in missionary homes. There they have seen something phenomenal. Husband and wife companions! The wife honored! Girl babies, twin babies welcomed and cared for as tenderly as the boy baby! Even the childless wife honored and loved as a person, wholly apart from the desired function of motherhood! And there was something still more difficult to understand,- a society in which an unmarried woman had a place of honor, and was valued for her personal qualities wholly apart from the functions of wifehood and motherhood. It would be impossible to estimate the effect upon native family life of the new concepts, ideals and practices observed in the homes of Christian missionaries. Some of the finest African Christian homes today are the result of this witness of missionary home life.

This quiet, steady influence of the missionary home has been strongly reenforced by the more formal education in the schools for girls. Prior to the World War results of great significance had been secured through this form of missionary service and too much credit cannot be given to the missionary women, married and single, and to African women as well, who gave themselves to educational work for girls. This had far-reaching results in African Christian home life.

The New Africa

But rapid progress has been made since 1918. The World War penetrated deeply into Africa and brought that vast continent into the stream of the world's life. African troops served at various points on the World War front and took back to their people disquieting thoughts. On the other hand, western nations became more Africa-conscious as the political responsibilities for great areas were shifted from one nation to another. Missionary leaders, especially, began to think in terms of Africa as a whole, and of the immensity and the urgency of the task there in view of the rapid inroads of western "civilization" into primitive African life. As early as November 1917 a conference on "The Christian Occupation of Africa" was held in New York City where representatives of all the major mission boards of North America and many missionaries considered the task in the light of the rapid changes of 1914 - 1917.

In 1922 and again in 1924 Commissions were sent to Africa by the Trustees of the Phelps-Stokes Fund to investigate the educational needs of the people in the light of the religious, social, hygienic and economic conditions and to formulate plans to meet more adequately the educational needs of the native people. In 1926 a conference at Le Zoute, Belgium, brought together missionaries, African leaders, Board executives and specialists in various fields, and in 1928 two hundred people representing approximately twenty-four missions held a conference at Leopoldville, Congo Belge, to consider intimately the task in central and west Africa. Studies of African problems have also been made by J. H. Oldham, J. W. C. Dougall, Margaret Wrong, and others, which have resulted in valuable books and pamphlets.

It would be impossible to give in detail the findings of these various studies. But, in summary, it may be said that more than ever before a general strategy for missionary work in Africa has been discovered. Mission bodies are planning in the large and are working together as never before.

New Light on Old Problems

The specific studies of educational problems, such as those carried through by the Phelps-Stokes Commissions, have stressed the necessity of adapting education in all its phases to the needs of the communities served. "Training for Life" became the criterion. We owe to these Commissions a debt of gratitude for the way in which they stressed the importance of African women in the Christianization of Africa. They declared that the African woman "holds the vital forces that make or unmake the individual and the social group". The development of African women was recognized as never before as essential to the African church for the Christian home is the bulwark of the church.

It would be false to say that a complete over-turning of educational methods was the result of all these studies, for

much work had already been done on sound lines. There was, rather, a change of emphasis. The years have shown a greater awareness, on the part of missionaries and African leaders, of values in African culture and customs, and a greater desire to conserve these as basic to a lasting Christian social order. This has led to changes in the curricula of girls' schools based on the principles enunciated by the Phelps-Stokes Commissions and stressing "education for life".

The Committee on Homemaking at the Leopoldville Conference in 1928 outlined courses in homemaking for station and village schools. These included sanitation, preventive medicine, sex-education, pre-natal care, infant and child care, parenthood, raising suitable foods, preparation of foods, variation of diet, making and care of clothing, handicrafts (especially using and adapting native materials), construction of houses, care and beautification of the home.

Schools all over Bantu Africa are developing this type of training for girls and excellent illustrations of the work and its results could be drawn from any area. For example, the Church Missionary Society in Nigeria has a central boarding school, with a strong domestic science course, which is sending out each year girls who will probably marry schoolmasters and catechists. In addition the Mission has twenty-five "marriage training homes" in the diocese. Five of these are staffed by women missionaries, the others by African women.

Probably one of the best examples of a curriculum based upon the African culture and giving training for new life in that setting is found at Mbereshi, Northern Rhodesia, where Miss Mabel Shaw of the London Missionary Society has given distinguished leadership. The story of this school is vividly told in "God's Candlelights".What is being done there illustrates principles to be followed, for it is clear that a detailed curriculum suited to central Africa would not be equally well adapted to the needs of a school near or in an urban area.

In recent years many station boarding schools have become less institutional, the students living in small groups in cottages more nearly comparable to native homes. It has become clear also that there is great value in day schools for girls, since they are not taken away from their kraal homes but daily carry back to the kraal what has been learned at school.

Adult Education

The task of training for Christian homemaking is larger than the schools for girls, however well set-up, can accomplish. There are many women already in adult life who must be reached in some other way. Education must be taken to them. Happily there has been a rapidly developing program in recent years to meet this need. Married and single women missionaries have done much effective work among adult women. Courses in home-making, child care, foods, and so on have been given to wives of men who are in training as pastors, catechists and teachers. From central

boarding schools teachers and students go out to nearby kraals to give simple lessons to women who could not possibly leave the kraal and their young children.

Women missionaries have been undaunted by primitive conditions. Appalled by the high infant mortality in African families they have determined to teach "mothercraft"to ignorant women. One missionary writes, "A beginning must be made in the smoke-filled hut, with a scanty drop of water in a Native pot, with no soap and with the sunshine for a towel: with no aids to infant feeding, often no milk available, and with most glaring contrasts, superstition, prejudice and indifference".

The book "Teaching Healthcraft to African Women" by Mrs. Donald Fraser has been an invaluable aid to missionaries and African leaders. Out of her own wealth of experience Mrs. Fraser gives many suggestions for helping African women to make better homes.

Training African Leadership

However effectively the schools train girls for Christian home life and however heroically the missionary women try to reach adult women in the kraals, the task cannot be adequately done by these means alone. Trained African women in increasing numbers are needed for extension work. It is gratifying to note the progress made in recent years along this line. Just as in general education the supervising ("Jeanes") male teachers are being used to build up the village schools, so African women are being trained as home demonstrators. The wives of the supervising teachers frequently serve in this way, for they are usually well-trained women. Others are being especially trained for this type of service. One of the most successful training centers is at Hope Fountain, near Bulawayo, Southern Rhodesia. This institution was already a well-established school for girls (under the London Missionary Society) when in 1929 it was chosen as a center to train African women for community service. Both single and married women, selected by the missionaries of their areas, are accepted for the two-year course and their traveling expenses from and to their homes once a year are met by the Government Department of Native Development, so heartily is the government cooperating in this effort for the uplift of home life. No age limit is imposed upon entering students but each must have completed Standard V or VI. The plant is simple. The students live in a "village" much like those from which they have come. Courses in midwifery, homenursing, child care, ante-natal instruction, first aid constitute about half of the training. General community uplift, sanitation, and domestic science complete the courses.

In 1935 an Inter-territorial Conference was held at Salisbury to consider "Village Education in Africa". Missionary and African leaders attended from the Rhodesias, Uganda, Kenya, Tanganyika, Nyasaland, Basutoland, Transvaal, Portuguese East Africa, Bechuanaland, Union of South Africa, the Gold Coast.

At that time four classes of women trained at Hope Fountain had gone out as Community Workers. Five of the Community Workers themselves gave accounts of their work while Miss J. G. Rudd, Supervisor of Domestic Science in the Department of Native Education of Southern Rhodesia, bore strong witness to the effectiveness of the work of the twenty-five women, then at work in that colony, in improving home life and in uplifting whole communities.

Hope Fountain is singled out to illustrate the type of training which is being given in many areas. Increasingly Christian African women are realizing how much they can do to improve the condition of their people. While in most places they work with missionary advisors there are instances where Bantu women have shown conspicuous gifts of leadership. Miss Sibusisiwe Makanya's Community Center at Umbumbulu, Natal, is an excellent example of this. Trained at Inanda Seminary, near Durban, and with further training in the United States she returned to Natal to develop a community center among her Zulu people.

New Allies

One noteworthy result of the Le Zoute Conference in 1926 was the organization of the International Committee on Christian Literature for Africa. It marked the recognition of the great importance of developing Christian literature for the rapidly growing Christian Community in Africa. Under the able leadership of Miss Margaret Wrong a large service has been rendered. The bi-monthly magazine, "Listen", has provided simple, wholesome reading in wide variety, and special material on home-making has been conspicuous. This material, translated into many vernaculars, has reached thousands of African women. Pictures, posters and pamphlets have supplemented the magazine.

In recent years another ally has been discovered in the cinema. Experiments along the Rand in Johannesburg proved the recreational and educational value of the cinema among workers in the mines. In 1929 Prof. Julian Huxley took to East Africa three educational films and showed them to native audiences. He was convinced that "films can be profitably used both as an adjunct to school education and for adult education and propaganda". Later a Commission under the leadership of J. Merle Davis was sent out by the International Missionary Council to study industrial conditions in the copper mines of Northern Rhodesia. This Commission in its report, "Modern Industry and the African" confirmed the opinion that much could be done through visual education to uplift African life. Still more recently (1935-37), under the general direction of Mr. Davis, the "Bantu Educational Cinema Experiment" has been carried on in Kenya and Uganda. "The African and the Cinema" is the report of this research work. While still in the experimental stage one cannot read the report of this project without realizing that through visual education made possible by the cinema much can be done to reach adults who can never be reached by schools, and to help them make adjustments to rapidly changing life in Africa. The bearing of this upon Christian home-making is clear after reading the accounts of films made to teach lessons in "Food and Health", "More Milk", Healthy Babies", "Infant Malaria".

The Unfinished Task

Enough has been accomplished in uplifting home and Community life in Africa to encourage those who have devoted themselves to this work. At the same time only a beginning has been made when one considers the task as a whole. During the last twenty years African men, and to an increasing extent women, have been migrating to the urban and industrial areas in search of employment. Village life has been disrupted by these migrations, families broken up. The return of the worker from the city to the village has introduced a whole new set of problems. On the other hand, where women have migrated with their men to the urban areas equally serious situations develop. Familiar tasks of village life are gone. What shall be done for the woman in the strange city life? How can she be helped in making a home? The urgency of the task in the urban and industrial areas cannot be exaggerated.

Dedicated Homes

To know that dirty huts have been replaced by well-kept two or three roomed houses, that mothers have learned how to take proper care of their babies, that living has been lifted to a higher level,- all this is heartening. But what lies back of this is the rewarding fact. Christ's teaching with its emphasis upon the infinite value of the individual personality - even that of a woman or a little girl child - has brought a sense of dignity and self-respect to African women who have learned of Him, and has changed the attitude of African men toward womanhood. Marriage customs have been changed, allowing for more and more personal choice in the selecting of a mate. Monogamy is the rule. The family meal is becoming more common and family prayers recognized as an essential part of the African Christian home life. A real companionship, beautiful to see, often exists between husband and wife.

One missionary from Angola writes of a young pastor and his wife who are childless. They have adjusted their lives to this sorrow. "The wife uses her time for a great amount of work with women and children, and cares for children of relatives in her home. In the non-Christian society this childless wife would probably have been divorced."

She writes also of a home into which bereavement came. "Teresa Chipende is the wife of an able young teacher, and has a sturdy Christian character, magnetic and capable. After their two sons, Daniel and Jose, she became the proud mother of adorable twins, Jamba and Geve. In one of the devastating flu epidemics little Jamba died. The father, grief-stricken, was summoned from the distant coast city to the funeral. There is nothing more heart-chilling than the wailing of Africans over their dead. But Teresa sat quietly beside the still form of her little son. No wailing was heard from mother or relatives. The young mother sat in the orderly ring of women and girls, her tears gently falling, as she herself led in singing the Christian hymns of faith

and hope. If anyone seemed on the point of breaking into the tense, wild heathen wailing Teresa would suggest another hymn or lead in one herself. And so the husband found his wife in quiet command of the situation when he came."

In the January - March 1937 issue of the"South Africa Missionary Advocate" Mrs. Josephine O'Farrell of Nyadiri, Southern Rhodesia, gave an account of the dedication of a Christian Home. The following sentences were part of the service of dedication:-

"We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities".

"We dedicate this home to the courage, patience and self-control which make life cheerful and serene."

"We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and to higher aims."

Such words would be but mockery except where the husband had learned to respect and honor his wife not only for her personal virtue but also because of her expression of it in a well-ordered home. Such homes are based upon Christian training and upon them the church depends. Making the home-makers of Africa becomes therefore of major importance to the growth and effective witness of the Christian church.

EXTENDING THE IDEALS OF A CHRISTIAN HOME TO THE COMMUNITY AND TO THE WORLD

I

"EXTENDING"--------

"So long as there are homes to which men turn
At close of day -;-;
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from its gravest ills."- -

Thus sings the poet, expressing a truth that all Christians must believe,-- the natural and inevitable extension of that "love and loyalty and faith" over into the larger family circle which we call community and ----- world.

"So long as there are homes where lamps are lit
And prayers are said,
Although a people falters through the dark
And nations grope,
With God himself back of these little homes
We still can hope."

Our nations and our world need not be hopeless---so long as Christian homes exist and function to the full. How firmly do we all believe this striking statement? How realistically are we acting upon our belief? The author of the recent volume, "New Horizons for the Family" states as her purpose for writing the books the great need today of understanding the present significance of the family to the individual and to society: "For the care of life", she writes, "which in all ages has been recognized as the most vital concern of society. The spirit of motherliness, utterly opposed to force and violence, is found invaluable in human affairs."

The home has so long been pictured as a haven, a sanctuary, that there has grown up around the word home a concept of a seclusion,--almost exclusion; a place into which one may enter and close the door, shutting out the concerns and claims of the outside world and entering into another realm. Such an idea of home is far from the poet's thought. Surely the ideal home is not a sanctuary in the sense of its being a haven for the protection of individuals, but it is rather a center of life in which a pattern is being cut which may be laid upon the whole fabric of national and international life for the production of a garment of peace and well being. To use another figure, it is the making of the blue print for the building of the Kingdom of God. Here those who have the responsibility for development of younger lives hold life lines that lead out into the many avenues of life. The ideal Christian home sets up no walls, creates no superficial guards for its members, does not seek to keep them in, but rather seeks by the very dynamic of its interests and activities to press each individual out into the wide world, assured that home will be the richer for such extension of its blessings. "Not only may (the home)

lay claim to being the first social institution," writes R. M. MacIver in 'Society, itsStructure and Changes,'--"it is also the most fundamental." It is "the nuclear organization of the larger society - - - it influences the whole life of society in a myriad ways, and its changes - - - reverberate through the whole social structure."

II

"EXTENDING THE IDEALS OF A CHRISTIAN HOME" - -

What are these ideals of the Christian home that are worthy of extending? It is a fair question. Let us set them down concretely in order to see quite practically where and how they are today being extended into community and world.

There is much talk today about the changing home. It is well to remind ourselves that changing customs and modes of living forced upon the home by the necessity of adjusting to the needs of today do not mean that all that belongs to the home is thrown into the discard. Grace Loucks Elliott, in "The Home in Transition", says so aptly:

> "The trappings of yesterday--customs, manners, attitudes, ideas--seem awkward, even ridiculous, when hung upon today's stream-lined silhouette."

The changes that have come into the home are not so much in its inner life and ideals as in the type of activity, the intelligent adjustment of its members to life's claims and necessities. Mrs. Elliott makes this clear:

> "The home has not escaped change. Because some members of the family move in the larger world outside the household walls, there is continual inflowing of new ideas -----. -----Because the home is the place of rooting, changes which affect us there affect us most intimately, most surely."

We need not trouble ourselves unduly over the things that change if we can be sure of certain things that abide in the rooting process. Here are permanent values-- the ideals that can and must be extended into larger spheres in every age. What are they?

It is interesting in group discussion to throw out the question "What is a home?" So many different conceptions are brought forth dependent always upon individual experience. " A place to go out from and to come back to," says one. "A filling station," says another. Obsequious replies perhaps but how truly they point to the real values--the permanent quality that makes a home. "A place to go out from"--true,--to go out filled with courage and assurance.--"To come back to"--drained perhaps of all that life demands to be refreshed, refilled. "A filling station",--yes, actually filled both spiritually and physically and equipped for the road ahead.

We may not make an exhaustive list of the real values inherent in a home dominated by Christian ideals, but we may set down certain major values:

1. A place of physical well-being where essential needs are supplied

2. A source of strength and courage and spiritual guidance where the power of God is felt.

3. A house of equal privilege affording an atmosphere where the best in each member thrives and grows.

4. A situation for cooperative planning and sharing of possessions and abilities.

5. A place of comfort and security, rest and refreshment of spirit where God's loving care is daily demonstrated.

6. A point of vision and widening horizens expressed in acceptance of larger and more far-reaching responsibilities.

Such are the ideals of a Christian home.

III

"EXTENDING----------TO THE COMMUNITY AND WORLD"

As we consider these ideals of a Christian home it is well to ask ourselves whether we are so accustomed to them that we are unaware of their great value and thus failing to make them effective in a larger family circle. As we look out upon our communities we are forced to admit our many failures at this point. There are, however, many who are not only conscious of the responsibility but are actually carrying through and thus become partners with God in the creation of His World Family. Some would not recognize their community or world activities as being motivated by Christian idealism but the fact remains that wherever in our own land or abroad, these family ideals are practised their impulse is a Christian impulse.

We may consider several avenues for the extension of these ideals:

1. There are families that are making a conscious contribution to the spreading of home values.

TYPE I

The home that deliberately and intelligently trains its children for participation in community, state and world, making clear the importance of transferring home ideals into wider circles. The parents encourage the children in community spirit and send them to progressive schools to develop them into understanding citizens but do not themselves take an active part in larger issues.

TYPE II

The home where the parents actively participate themselves in community and world betterment and the children pick up the idea from conversation and also participation. The whole family grows more and more conscious of the value of living out its smaller life in the wider areas. Families within a given community can make that community whatever they wish; as has been definitely proved by the Coordinating Council plan tried out so successfully in California and other states.

TYPE III

The democratic home where an experiment in group sharing is actually tried and where its members because they are democratic at home find temselves able to function democratically as a part of a larger unit. "In a family which is genuinely cooperative, the relationships between father, mother and their children mayonce again become a radiating source of sympathy and understanding in widening circles of social relationship." (Sait)

In the well-to-do homes the democratic experiment is often consciously launched but it is interesting to note that in many homes of the less privileged the democratic process is in effect because of economic necessity. There must be chores for each child, they do not need to be manufactured, the good of all must be considered because of space limitations etc. The case of a child of seven or eight in the well-to-do home getting up early and taking care of the baby or helping to get breakfast is rare--perhaps viewed with great misapprehension or not even allowed--whereas it is not uncommon in the poorer home. This makes it most important for certain types of homes to create a setting for democratic and shared living. "Much careful planning is needed," says Sait, "and much patience with the unskillful work of children . . . . . a home where little children and their parents work together at the daily tasks or at gardening or preparing for some festive occasion, presents most of the advantage of a nursery school in preparation for life."

TYPE IV

There is also the family which may not be conscious of the social implications of their teaching but are surrounding their children with vital Christian influences which later on force them out into taking responsibility for world welfare. It is important to note how many of the active young people in our churches and conferences today who are vitally interested in the "social gospel" and world fellowship trace back their reasons for being Christians to their homes. Very significant are these phrases taken from a group of young people attending a summer conference this year:

"I was brought up in a Christian home and always sent to Sunday School."---"I was influenced to become a Christian as a result of being a member of a Christian family."----"I am a Christian because my pa and ma was always one."---- "I became a Christian because I was brought up in a Christian home."---- "The main influence that made me become a Christian was the fact that I was born of Christian parents and their habits were habits of Christians."---- "Since I belong to a Christian family, I naturally would want to be a Christian." ----- "My parents were Christians so I just naturally came to love the church."-- "I was born in a Christian family."---- "The way I became a Christian is that I had a Christian family."---- "The only reason that I am a Christian today is because I had the good fortune to be born in a Christian family."

In "Backtracking 100 Juvenile Delinquents" Judge Walter S. Criswell

makes the significant statement, "I think it has come to be pretty generally admitted that the strongest influence in the determination of character in children comes from the parents." Another authority in "New Light on Delinquency and its Treatment," says, "The most immediate, most influential, and most conditioning environment of young human beings is that of family life and its relationships."

"Within family life," writes Una Bernard Sait in 'New Horizons for the Family', "are found the fundamental determinants of the character of the younger generation."

2. Another avenue of extension for Christian home ideals is the social welfare activity which is well known to all. Organized Social Service Agencies, Y.W.C.A., Y.M.C.A., Women's Clubs, Men's Clubs and many Church Committees are definitely at work in promoting the good of the child, the welfare of young people and the guiding of parents along the line of these ideals. Parent education along this line is becoming increasingly recognized, says Lindeman. "In proportion as parents come to realize the influence of social conditions on the welfare of all children, they may assume leadership in making contemporary society a more fitting environment for childhood." All juvenile protective work is in its essence an extension of the home idea, and it is recognized that juvenile delinquency is frequently traceable to family delinquency and therefore the accepted practise in social service today, after years of experimentation is to analyze and study the complete family situation in the treatment of individual cases of social maladjustment and to supply those home values that are lacking.

3. A third avenue for this extension is the government. It is an arresting thought that the state so recognizes the values of the Christian home that when it sees the home and family life has broken down, the state authorities step in and reconstruct to the best of their ability such a home environment. Many instances are known where the family unit is worked out in schools for delinquents and dependents as well as in Homes for Old People and Orphans. An important change of attitude in social work has come about recently in a recognition that the best way to care for the child is to care for the family. The preservation and development of the right kind of family life is now regarded as a major objective of social work rather than rescuing the child from its family. In many places also the school steps in and takes the place of the parents where the latter are too ignorant or too lazy to accept full parental responsibility, another testimony to the state's belief in the essential values for which the home should stand.

IV

CONCLUSION

Let us in conclusion look again at the ideals of a Christian home which we have seen not only as essential for the obtaining of abundant life for all, but also recognized as such by families, agencies and state.

Let us set these ideals before us in a national and world setting and ask ourselves whether we can see-perhaps afar off-perhaps nearer than we think-- the shaping of that great ideal, the family of God.

A place of physical well-being where essential needs are supplied. How true is this of our community, of our country, of our world? What if this were true nationally and internationally?

A source of strength and courage and stimulation where the power of God is felt. What is the dominant power felt in the world family? Do we draw strength and courage from our contacts with each other?

A house of equal privilege affording an atmosphere where the best in each member thrives and grows. What can we say of this ideal so essential for healthy growth? How can we bring it about?

A situation for cooperative planning and sharing of possessions and abilities. How can we strengthen our world family bonds at this point?

A place of comfort and security, rest and refreshment of spirit, where God's loving care is daily demonstrated. Instead we have fear, not comfort; distrust, not security; strife, instead of a sense of loving care--- is it possible to change the picture? Can we give that phrase "At home - in the world" real meaning?

A point of vision and widening horizons expressed in acceptance of larger responsibilities. When we rise to heights, in any family unit, where we can see out and beyond ourselves we are beginning to realize the meaning of a family of God, whether it be a blood bond or a bond of spiritual fellowship.

The African Christians as they are preparing themselves and their delegates for the Madras conference are thinking of the church as the family of God. They like to think of themselves as members of "the household of faith" and of God as the head of the household. They also like to feel that they are "members one of another". When it comes to those outside of the family they say "not many a man or woman is kept out of the family because he or she belongs to a different tribe or speaks a different language. God has made this family in order to overcome all fears and separations between men and races. His true children are always trying to being strangers inside the family".

In a recent play these prophetic words are used: "The doors of this home are never locked, not even at night." In an increasing number of Christian families today the spirit of this challenging statement is true. In the family of God, will He be satisfied with less?

RESOURCES

Books

New Horizons for the Family
By Una Bernard Sait
Macmillan Company

Church Education for Family Life
By Blanch Carrier
Harpers

Fate of the Family in the Modern World
By Arthur Lee Holt
Willett

Study Outlines

The Economic Basis of the Christian Family
By Frank W. Price
Agricultural Missions Foundation
156 Fifth Avenue
New York City

The Home in Transistion - Social Action Series
By Grace Loucks Elliott
289 Fourth Avenue
New York City

Education in family living in Elementary Schools
Merrill-Palmer School
Detroit, Michigan

THE ESSENCE OF THE CHRISTIAN HOME

Any attempt to estimate the value of the Christian home from the point of view of our own experience of it, means that one approaches the task in deepest humility, seeking to see these elements in our life that give it special value. In all countries and in all ages, women have tried, as they learn something of the meaning of life in Him, and realize something of their limitless debt to Him, to show forth these values in the place where their life is set, where their immediate task lies--home-making. God, the Father Almighty, who made all things, visible and invisible, and who has not left Himself without witness in the common things of daily life, "filling our hearts with food and gladness", has shown us in human love "the nearness of the love Divine", and if we see in all home-making, from its humblest task to its highest, His own creative processes at work, and ourselves as workers together with Him, life is transfigured, and His light can shine in us, in our homes, our communities and out through this troubled world.

But we need to let the dust of detail settle, to face the task in long perspective, to see the distinction between the material and the spiritual, and yet to see always their essential oneness, and to remember that we must be both Mary and Martha, with hearts to see and worship and hands to help and serve.

As we try to do this it becomes obvious that from the earliest, most primitive shelter, to our most complex, mechanized modern dwelling, some kind of refuge has been essential to the human race, as indeed to many animals. Protection is needed from weather and wild beasts, safety is sought for the young, the instinct for companionship is localized, and so through the long vistas of human development, a center has been needed for the group life of the family, and this center, in all our varying vocabularies and tongues, connotes in some way "Home".

But just as the Christian ideals of conduct are related to, but must be far above the levels of human conduct that we call "mores" or ethics, so the Christian home should have standards as far above that lowest common denominator of conduct that has become the legal standard of human relationships, as higher mathematics is above grade school arithmetic. Human ethics and Christian ethics are on wholly different levels, and while the leaven of Christian teaching and thought is constantly lifting and altering the levels of human ethics, at the same time the Christian standard is constantly, inevitably the standard of progressive perfection, the perfection of first the seed, then the growing plant, then the blossom, and last of all the ripe fruit. This is the standard, the "ever receding goal", set for us by Christ Who is both the Goal and the Way to it.

In this study our concern is to see the human home in the light of this fierce flame of perfection, to see where and how the leaven of Christ, working in our common life, has lifted us from one level to another, to see where we are, as well as whence we have come and whither we are going,-- like Christian and Mercy in their journey in Pilgrim's Progress--and to face those infinite resources of power that can enable us to go on steadfastly to higher and higher levels.

In America we have been able to take homes for granted, whether on the frontier, the farm, the main street of a town, or the shelf of a city apartment, but the swift changes of these last years, both in standards and in economic resources, have

made us feel that homes are vanishing by erosion, as our top soil is said to be. Settings that we could assume a few years ago are no longer available, and there is little security in those that are left. There is, therefore, all the more reason for facing the Christian ideals, that we may see what really makes a home, what its requisites are, and how we can hold them fast.

We live in an age of extreme materialism. We lay great stress on "things", we are likely to be bound tightly to their wheel, and one of the first things we need to face in studying homes is what the modern playwright is learning, that "the play's the thing", and not the stage setting. The prize-winning play for 1938 in New York was one with no furnishings but a few kitchen chairs, and yet the life of a town and its families passes vividly before the audience, and they see its joys and its blindness, its patient love and its deep sorrows.

Human instinct plays a large part in the establishments of homes, and the currents of instinct are very swift and strong, so that a basic need is to relate all these instincts to their source in God, to so live that He can control them and guide them into true channels, creative and not destructive. It is not only the economic changes of these last years that are altering the setting of our homes; the high winds of uncontrolled passions are blowing off the topsoil of family life, and the Christian thinker must be as careful and painstaking in his search for safeguards as the Mississippi engineers are in their effort to control the currents of Old Man River, and the scientist in his search for plants that protect the precious surface humus from the winds of the Dust Bowl.

Knowing that we are souls, but have bodies, bodies that need food and clothing, warmth and shelter, we have to think of all these needs and provide for them, but only the sensitive, delicate and true balance of deep Christian insight can hold the scales between the needs of soul and body and so provide for both that the life nurtured within our homes is that of the living spirit, within bodies that are indeed temples for the Unseen. In Browning's poem "Karshish", The Arab physician finds Lazarus, after he has been raised from the dead, with "the body's habit wholly laudable", but his mind so sensitive to real values that he sees things not with the focus of human wisdom, but with Christ's larger perspective. It is not the march of armies that disturbs him, and the conquest of kingdoms, but the suffering of a child and the direction of its soul.

In our Sunday Schools we learn the Ten Commandments by heart, but we forget that there are scattered through the Gospels commandments just as binding, and far more difficult to obey. When the Kingdom of Heaven comes at last, and we look back over the ages to see why it was so long delayed, we will see that Jesus gave us a basic commandment in His word "Except ye become as little children ye shall not enter the Kingdom." It is one of the most startling and difficult of all His sayings. We have forgotten it, neglected it, misunderstood it, evaded it, but it still stands, a flaming sword that shuts us out from the fulness of life for which we long. The normal child, with any reasonable kind of care, always grows, always learns. Do we? - in mind and spirit? The normal child is joyous, trustful, open-hearted. Are we? With this commandment to become like children, we must link the command to forgive, for the normal child is the most forgiving creature on earth, having to forgive us, his elders and guardians, for

hourly trespasses against the highest laws of wisdom and love. The command "Judge not" is as stern as the word from Sinai, but we do not obey it, and children do, instinctively and naturally, until we have trained them to sit in judgment, to learn suspicion and distrust and critical captiousness.

And this Jesus saw in His own home and He has stated it for us as a basic law, no more to be disregarded than the law of gravitation.

All the advances of the centuries, so slow, so often set back, in the struggle against all that keeps human personality from the goal set for us when we were "made in the image of God" we owe to the working of the leaven of Christ. The effort to throw off the yoke of slavery, the battle on so many fronts, against poverty and ignorance and disease, the partial emancipation of women, now at last looked upon in some parts of the worls as a real half of the human race, and not a mere biological necessity, the growing loathing of war, so long counted as an institution of divine origin, the new sense of responsibility for the child and the dim appreci tion that the grown-up must become like the child, rather than the child like the grown-up with all his faults - this slow progress along the eternal road of life, all comes from that home in Nazareth and from the Boy who grew up there. Every home in America, whether it calls itself Christian or not, owes to Him its most precious possessions, the sanctity of life and of personality, the right to develop as individuals, each of equal value to a Father Who is both Lord of all being, and concerned with every sparrow in its fall. A truly Christian home is one that is constantly and consciously dependent on God, not in speech, but in deep inner attitudes, in a faith and obedience that colors every thought, as strong dye colors cloth. Observances may help, if they spring from love, from reverence ever renewed, and from the sympathetic understanding of all who share them, but if they become forms only they may hold back the things they are meant to promote. Here eternal vigilance is the price to be paid for reality, as we learn to worship in our hearts and in our family.

That Boy in Nazareth, in His willingness to be born in human form, has transfigured the whole race, in His willingness to be born of a woman he has lifted womanhood to its rightful place in the plans of God, in His subjection to family discipline He has shown us all the one road to true freedom, in calling God His Father, He has glorified all parenthood, when He "took a little child and set him in the midst of them", he showed us for all time that if we wish to enter the Kingdom of Heaven it must be by the child's path of humility, of wonder, of awe, of ceaseless growth and unending learning. Scientists tell us that if we kept up through life the ratio of growth and of learning that a child keeps up for its first years, we would fill the earth with giants in mind and in spirit. Is not this what God expects of us - His children? The Man of Nazareth shed a blinding light on human homes when He spoke of Heaven as His Father's home, where we would all be welcomed as children, even as heirs, and perhaps the loveliest of His words after the resurrection, even when there seemed to be a great gulf between Him and His friends on earth, was "I go to My Father and your Father, to My God and your God". The depth of His condescension and the heights to which it lifts us is too often blurred for us by familiarity, but we must enter into this inheritance if His kingdom is to come on Earth, as it is in Heaven, and each of our homes takes its place as part of the one Home that has in it many mansions.

As we think of the ideal Christian home we need to remember that there are two processes always at work, as both white and red corpuscles are at work with-

in our bodies. The leaven of the teaching and standards of Christ is constantly extending out through the world, in proportion as we try to let this leaven work actively within our hearts and homes, but the poison of lower standards is at work too today, silent and insidious, to pull down and to destroy what has been created at such cost. This is in some ways more true of America than of other countries because of our greater material prosperity.

The measure of our privilege is the measure of our responsibility. Not only have we had material advantages, those of a virgin continent, of mechanical inventions, widely distributed, but in no other country has there ever been such dignity accorded to manual labor. In no other country is there so large a proportion of women who do their own housework and yet have no lowering of social status. No other country has so many women who do their own work, and yet at the same time share actively in concerns of their church and their community. No other country has so large a membership and so real an influence on the part of women's Christian organizations.

Because of these factors, interpenetrating so much of our American life, it is hard to differentiate always between the American home and the Christian home in America. There are very many good homes that do not give consciously to Christ the central place, and yet that owe to Him the controlling influences in their standards and relationships. On the other hand, there are far too many homes that call themselves Christian, and dishonor Him hourly by failure to obey the most obvious of His commands, that"new commandment to love one another" that He gave His startled friends on that last evening, when they were hoping for a call to arms, a summons to throw off the Roman yoke and take "their rightful place" among the nations.

In the United States our religious freedom, the higher status of women economically and politically, our effort--however incomplete--as a nation to develop a true democracy that shall be one of the spirit and not alone one of method, - making women normal members of society, not a "sex" or adjunct - all add to our privilege and again to our responsibility. Perhaps the next step before us is to cease to take for granted the home-making faculty, as if it were an instinct that can always be counted on, to study the consequences, psychological as well as sociological of the removal of so many of the techniques of home making from the home to the factory, of the spiritual consequences that follow putting a pay envelope in the hands of young women, of the break in the continuity of human experience--for the first time in history--that has come with the sending of women, older and younger, outside the family sphere. These are things we need to face and study with all the help of scientific skills and deep spiritual insight. Some of the best homes have in them no conscious "science" but scientific evaluations can learn from these homes their secret and can teach the rest of us, if we are humble, how to copy them. Some of us, for instance, have no natural gift for figures and that budget-making that is essential to sound home economics, but we can learn, just as we can learn to cook, to sew, to have order and cleanliness and system in our homes. The Spirit of the Living God, who became incarnate and veiled His spirit in our mortal flesh, is at work among us, ready at all times to help us to link things seen with things unseen, to make all life holy and lovely. It is true that His spirit is a gift, the gift of His love and grace, but we must learn to use His gifts, as we would learn to use a motor car if it were given to us. To say "I believe" is not enough. I might say I believe in music, and not be able to play or sing a note. The music of the spirit in our homes must be

our own, not mere assent. We can and must learn to obey the law of love as we obey the laws of motor mechanics. Within the law of love and its obedience lies the dynamic that can change the world, and we as women, within our homes, have it within our power to apply this law and to make it effective throughout the world. It is for this that homes exist - as training schools for life. Everything in them is in the deepest sense sacramental, a relating of the external and visible to the eternal and invisible. Jesus had seen the wheat sown and harvested and threshed and ground, by women, in their hand mills. He had watched the pruning of the family vines, the tramping of the grapes in the wine-press, the filling of the wineskins. He had filled the water jars. His garments as a little boy had been patched, old cloth on old cloth. He had seen the leaven mixed into the bread and had no doubt many times helped His mother with the baking. The careful search for a lost coin was a family experience, an incident of home cares, not a poetical, imaginative symbol alone. Where He was at home, all talk was air-conditioned, freed from the dust of pettiness and scandal, from the germs of envy and hate, from the gases of fear, and a steady inflow of creative thinking was maintained because He knew what it was to pray without ceasing, to think of God as His Father, perfect in love and wisdom and power.

He knew that the law of love meant self-abandonment, and He knew that sometime--as soon as we all learn to love in reality--the Kingdom of His Father would come on earth, because His will will be our wills, His purposes our purposes. He knew that beauty should be a part of our homes, as it is part of His Father's world. He knew what it was to be sensitively aware of each human being He came near, and this sensitive awareness, this respect for what we now call "personality", He knew to be an element of love, freeing it from possessiveness, from "management" and domination.

It is true that the Gospels in the small space of their four little books, tell us of His home and His ideas about homes only by inference, but it is by inference that all law is learned. The new covenant does not hand us tables of stone. It tells us of a Birth, a Boy, a Man who was the village carpenter, of a Cross, a Rising from the dead, and of a Comforter who does not leave us without His witness in home or school or office, and Who, if we will let Him, will make all things new.

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